

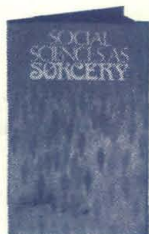


Books for Libertarians

SEPTEMBER 1973

SOCIAL SCIENCES AS SORCERY

By Stanislav Andreski



Anyone who has suffered through a college course in sociology, psychology or political science must have felt, at one time or another, as if he were the victim of a gigantic hoax—as if the social sciences, in their effort to transform the study of human behavior into a deterministic science, had transformed it into a farce instead. Now, at long last, the victims of this brainwashing have been vindicated; their champion has arrived. Stanislav Andreski, himself a noted sociologist, has come forward to demonstrate that most of what the so-called social sciences

have produced, including the contributions of their leading spokesman, is tripe, and pretentious tripe at that.

Most social scientists, charges Andreski, are merely pseudo-scientists; what they practice is more akin to sorcery than to science. Riding on the prestige of the physical sciences (and their effective use of quantification), social scientists have compiled ream upon ream of useless statistics; and, after transforming this data into equally useless formulas, they have arrived at various pseudo-scientific incantations—which has won them prestige from their colleagues, generous grants from duly impressed administrators, and glowing adoration from laymen who assume that whatever they cannot understand must be profound.

Obsessed with appearing scientific, social scientists, and especially sociologists, have masqueraded the most trivial observations in verbose, obscure language, often translating them into meaningless equations—thereby giving them the aura of mathematical precision. Thus, to cite just one example given by Andreski, it is the dubious assertion of one sociologist that as people in a given group associate more frequently, their lik-

ing for each other will increase, thereby stimulating more interaction. This is symbolized as follows:

$$\frac{dA(t)}{dt} = c_1[F(t) - yA(t)] + c_2[E(t) - A(t)]$$

Social scientists, argues Andreski, have little conception of what true science really is. The first and foremost concern of a scientist should be profound respect for the nature of his subject matter; the attempt to reduce human behavior to the level of explanation found in the physical sciences is blatantly anti-scientific. It is to retard knowledge in the name of methodological purism, as well as to distort the true image of man. According to the author, "When the psychologists refuse to study anything but the most mechanical forms of behavior—often so mechanical that even rats have no chance to show their higher faculties—and then present their most trivial findings as the true picture of the human mind, they prompt people to regard themselves as automata, devoid of responsibility or worth, which can hardly remain without effect upon the tenor of social life."

Of particular interest is Andreski's contention that "by averting the eyes from the explosive issues of the day, methodological purism acts in fact as a prop of the status quo... [and] has an added attraction as an aid for keeping the study of the social sciences in a watertight compartment so that it does not contaminate cherished dogmas..." The implications of this for state-supported science should be obvious to the readers of *Books for Libertarians*.

Social Sciences as Sorcery is a masterful example of polemics at its best. It is brilliantly written, well-argued, entertaining and immensely informative. This book is a rare find and should not be passed up by any libertarian. REVIEWED BY GEORGE H. SMITH / *Social Sciences* (238 pages) / BFL Price \$7.95

THE EGO AND HIS OWN

By Max Stirner



The Ego and His Own has been described as "the most revolutionary book ever written," and Dr. James J. Martin has said that "it is at once a historical document, a pamphlet of the intellectual disturbances of the mid-nineteenth century, and a timeless classic."

It is certainly one of the most powerful vindications of individualism ever written.

Other philosophies have placed at the center of their worlds the service of God, the State, Man, Rights or some other intellectual spook. Stirner clearly and firmly placed the service of

himself at the center of his world. It is not that men are too selfish, but that they are not selfish enough. They do not live for themselves, they live for others who make use of high-sounding abstractions to cheat them of what is theirs. They fight in other people's wars, fill other people's pockets, and make themselves miserable and guilty about their egoism because they accept the teachings of moralists that they have a "duty" to be altruistic.

Stirner makes his own well-being his central concern. Others, if they are sensible, will do the same for themselves. He refuses allegiance to any power—institutional, ideological or popular—that is above his ego and claims his submission.

"My concern is neither the divine nor the human, not the true, good, just, free, etc., but solely what is mine, and it is not a general one, but is unique, as I am unique. Nothing is more to me than myself."

Amongst the enemies of the *unique one* is the State, which is always a despotism aiming at the limitation and obedience of the individual. Authority is a relationship of mutual servitude between rulers and ruled, the master being made by the submission of the servant.

Stirner rebels against everything that would enslave or crush individuality, and this includes such schemes as communism which would replace the political authority of the State with the moral authority of Society. The living, concrete individual—and, specifically, his living, concrete self—is his measure of life. He pursues his own "good," not the "common good." He is for "selfishness" in the full and proper sense of the word.

Stirner makes a penetrating analysis of "possessedness." He devotes many pages to the slavery resulting from possession by the "spirit," but he also rejects Mammon along with God. If a man lets one of his appetites dominate him he becomes its slave. If he lets his natural desire for material comfort, for example, turn into a fixed idea, if nothing else matters to him except money-making and the accumulation of status symbols, then he is a possessed man and no longer belongs to himself.

Amoralist, atheist, anarchist-individualist, Stirner still has the power to disturb the cherished shibboleths of the most radical dissenter over a hundred years after his own death. *The Ego and His Own*, his magnum opus, is both a perpetual challenge and a perpetual inspiration to the individual to look to himself in an age of increasing collectivism. REVIEWED BY S. E. PARKER / *Philosophy* (366 pages) / BFL Price \$6.95 / Abridged version (266 pages) / BFL Price \$3.95

BRUNO WALTER'S BRAHMS

Bruno Walter, Conductor/Columbia Symphony Orchestra

Two records of very different compositions may be reviewed together, for they bear a common virtue: they are older performances by unfashionable conductors, and thus are "bargain" records; this tells against fashion, not the records, for the performances are unsurpassed.

The Symphony No. 3 in C Minor (with organ) of Saint-Saens is performed by Ernest Ansermet conducting L'Orchestre de la Suisse Romande. His reading is subtle, making the most of this charming symphony; though full of loveliness and studded with a few great moments, it is by no means the musical achievement that a symphony was once expected to be. For this reason, Ansermet's attention to ensemble, color and variation of tempo and dynamics is unusually important. The organ and piano parts are not spectacularized; in this and other ways the symphony's loose structure and sometimes rough texture does not dim the music's marvelous and affirmative mood. This reading is even superior to Charles Munch's—and that says a great deal.

Bruno Walter's *Brahms* offers three of Brahms' most popular orchestral works. Walter's readings of the "Variations on a Theme by Haydn," the "Academic Festival Overture," and the "Tragic Overture" are simply

perfect. The "Variations" are taken at a leisurely tempo, bringing forth the character of each variation with Walter's supreme expressiveness and exquisite shaping of detail. The exuberant "Academic Festival Overture," undoubtedly Brahms' most immediately exciting and joyous orchestral piece, is rendered with great vigor and clarity. The "Tragic Overture," even if musically and esthetically least significant of the three, is played with such insight that one can almost hear the steps of doom.

Both of these stereophonic recordings are of good quality, though the Saint-Saens is a little dull, and the Brahms a little harsh. But this reviewer would listen to these performances on \$10 transistor radio in preference to lesser performances perfectly reproduced. As usual, as "bargain" records, these are an excellent way to make the acquaintance of unfamiliar music. The Saint-Saens may be enjoyed as a grandiose confection—the Brahms as sturdier fare. Both records belong on the shelves of anyone with supple musical preferences and an ear for joy. REVIEWED BY MARK CORSE / *Classical Recordings* / Saint-Saens Symphony No. 3 / BFL Price \$2.50 (List: \$2.95) / Bruno Walter's Brahms / BFL Price \$2.50 (List: \$2.95)

IMPERIALISM AND SOCIAL CLASSES

By Joseph Schumpeter

In this seminal work, Joseph Schumpeter defines imperialism as "objectless" and "unlimited forcible expansion" going beyond ordinary state objectives. Schumpeter discusses the imperialism of the Egyptians, Persians, Assyrians and Arabs, which in his view reflected a social structure oriented chiefly toward war. In complex societies, one must ask the radical question about imperialism: "Who stood to gain?" In Rome, as Schumpeter shows, the latifundium landlords, having expropriated the free peasantry by political means, needed war and empire as a means of preventing agrarian reform, buying off the urban proletariat and getting slaves. In France, Louis XIV had to channel the energies of the powerful nobility into foreign wars.

For libertarians, Schumpeter's treatment of capitalism and imperialism is most important, for Schumpeter holds that imperialism is "atavistic," that it arose from "past...relations of production," from precapitalistic economic systems, and he emphasizes that the market economy grew up in a mercantilist, even feudalist, environment, and was thus flawed *ab initio*. Only England escaped the worst of this "cultural lag." Schumpeter shows that the market "mode of life" is not warlike; with capitalism came powerful peace movements and the rise of intellectuals and professionals. The market's subversion of traditional class lines "democratized, individualized and rationalized" society. Thus Schumpeter, one of the most brilliant economists ever to investigate the nature of imperialism, holds that "capitalism is by nature anti-imperialist."

Protectionism, however, alters things, for tariffs foster cartels which exploit the consumers. Because of monopoly prices, unsold surpluses develop, along with surplus capital (since cartels diminish investment op-

portunities). "Dumping" and the whole pattern of economic warfare are attempts to eliminate artificial surpluses. Ultimately, "military force suggests itself" to "break down foreign customs barriers" and "secure control over markets."

Schumpeter holds that protectionism and the "export monopolism" flowing from it are precapitalist and noncapitalist phenomena, opposed to genuine capitalism. Tariffs and privileges granted by the crown for statist reasons created a statized, dependent group of bourgeois striving to perpetuate mercantilist policies and ideology down to the present. This group, in alliance with the landed aristocrats—especially on the Continent—and the state apparatus, became the major prop of modern imperialism. Had capitalism triumphed fully, Schumpeter notes, recent history would have been very different. Students of United States imperialism will find much of value in Schumpeter's analysis, despite many differences of detail between American and European situations. (Significantly, Richard Barnett, in his book *The Roots of War*, owes much to Schumpeter's insights.)

The second half of this book is on "Social Classes," and it will interest libertarians seeking a non-Marxist approach to the nature of classes. Schumpeter argues that there is always some mobility within classes and between them. The ultimate explanation of class change in a given social framework is "individual differences in aptitudes." Under capitalism, he observes, a class "always consists of families which are normally equal to their functions."

Both works should be of interest to anyone concerned with alternatives to the Marxist near-monopoly on these issues and problems. REVIEWED BY JOSEPH R. STROMBERG / *Political Philosophy* (181 pages) / BFL Price \$3.45

ROTHBARD TESTIMONIAL DINNER

In April, 1973, a testimonial dinner was held in New York City, to honor Murray N. Rothbard, economist, historian, polemicist, and architect of liberty, in honor of the publication of Rothbard's libertarian manifesto, *For A New Liberty*. This tape contains the talks which were given at the dinner in honor of Rothbard: an introduction by James Dale Davidson (head at the National Taxpayers Union), speeches by Walter Block on Rothbard as social critic, Leonard Liggio on Rothbard as historian, Walter Grinder on Rothbard as economist, and a speech by Rothbard himself, a warm and witty talk on his career as a libertarian... from the age of six (when he first came to grips with the State apparatus in the form of the public school system) till the present. Rothbard discusses not only his personal experiences, but also the development of the libertarian movement and his reason for optimism about the future of liberty. REVIEWED BY R.A. CHILDS, JR. / *Cassette Recording* (#194, 106 min.) / BFL Price \$13.95

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The Right to Ignore the State
by Herbert Spencer



"Herbert Spencer's *The Right To Ignore The State* was... first published in 1844 in England as a chapter in *Social Statics*... but then dropped from later English and American issues, until the mid 20th century....

"The essay is a logical, deadly analysis of the right of the individual to withdraw from the State, if he so wishes. Spencer used Blackstone, the most famous of English jurists, to support his points. The Spencerian argument has not yet been refuted by a statist, and it would be a fascinating experience to witness any attempt at refutation.

"Spencer extends the now generally accepted right of religious freedom to taxation and all civil liberties. Man, argues Spencer, has a right to 'adopt a condition of voluntary outlawry' and 'is free to drop connection with the State—to relinquish its protection and to refuse paying towards its support.' Spencerian arguments, although reflecting contemporary English conditions, are strongly reminiscent of those of Lysander Spooner in the United States....

"Spencer's *The Right To Ignore The State* is one of the gems of nineteenth century libertarian literature."

from the Preface by ANTONY C. SUTTON

WHAT'S WRONG WITH CONGRESS
by Representative Philip M. Crane



The young former Bradley history professor, now serving his third term in the U.S. House of Representatives from Illinois, is among its most consistently conservative members. In this newly published "minibook," Crane argues that Congress' supine acquiescence to the Executive Branch is responsible for many of the latter's hideous abuses of power.

His general thesis is not one that many libertarians will agree with, to be sure. But Crane's acute analysis of many boondoggles and abuses of power he has witnessed since coming to Congress, makes this essay of great importance to the libertarian who is interested in understanding the nature and tactics of government arrogance.

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Rothbard Economics Seminar

Professor Murray N. Rothbard will conduct in Manhattan a series of 16 Tuesday evening seminars on "An Introduction to Free Market Economics," beginning October 16 and continuing through February 19, with a three-week break at Christmas.

The lectures will begin at 7:30 P.M. and will last approximately an hour, followed by a one-hour discussion. Attendance will be limited to the first 15 persons whose acceptances and checks are received.

The cost of the course will be \$60 payable in four equal installments on October 1, November 1, December 1 and January 1. Those wishing to prepay will receive a discount of 20% if payment of \$48 is made before October 1. Registrants will be notified of the location.

Checks should be made payable to and mailed to *Books for Libertarians*.

A Word to Our Readers

■ If you are a member of any group or organization that meets to discuss ideas or current events, any one of several cassette tapes listed by BFL can make a program guaranteed to inspire interest and discussion. Especially recommended: Prof. John Hospers' *The Libertarian Temperament*, an exposition of the libertarian ideal unequalled in its eloquence. And BFL can now also supply a G.E. player/recorder with our regular discounts to apply (see cassette tapes listing).

■ A new printing of Jarret B. Wollstein's pioneering study of "how could you survive without a government..." questions, *"Public Services" Under Laissez-Faire*, is again available. This splendid monograph made an early and important contribution to libertarian theory. It has long been one of the most impressive and effective tools to show how public roads, the postal system, fire departments, education and other so-called public services would arise in a libertarian society. A bargain at only \$1.50.

■ Publication of Murray Rothbard's collection of essays by BFL Press has been rescheduled for fall, probably October or November. Entitled *Egalitarianism as a Revolt Against Nature and Other Essays*, it will prove to be worth waiting for.

■ In last month's BFL, there appeared two editorial errors which we would now like to correct. In the first sentence, paragraph seven, of the review of *Time Enough for Love*, substitute "racial" for "social." And in the last sentence of the review of *Debunking Defenders of the State*, read "rights idea is" for "right ideas are." Our apologies to our readers and our reviewer, Karl Pflock, for any confusion these errors may have caused.

• **REVIEWERS IN THIS ISSUE:** Walter Block received his Ph.D. in economics from Columbia University, and presently teaches at Baruch College in New York City. He has edited *Outlook* and has written for many libertarian publications. R. A. Childs, Jr. is editor of *Books for Libertarians*. Mark Corske is a non-professional philosopher and musician living in California. S.E. Parker is the editor of *Minus One: An Individualist Anarchist Review*, published in Great Britain. Murray N. Rothbard is editor of *The Libertarian Forum*, and author of *Man, Economy and State*, *For A New Liberty* and innumerable other books and essays. He teaches economics at the Polytechnic Institute of Brooklyn. George H. Smith is the author of *Atheism: The Case Against God* and a free-lance writer. Jeffrey St. John is a CBS Radio-TV "Spectrum" commentator, a syndicated columnist for the Copley News Service, and the former "Business Today" editor for the NBC-TV "Today Show." This condensed version of his review is reprinted by permission of HUMAN EVENTS where it originally appeared. Joseph R. Stromberg received his M.A. degree in history and is presently pursuing graduate work; his articles have appeared in *The Individualist* and other libertarian journals. Jarret B. Wollstein is a director of the Society for Individual Liberty, the author of "Public Services' Under Laissez-Faire," "Society Without Coercion" and many other essays.

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COMPETITION AND ENTREPRENEURSHIP

By Israel Kirzner

The overwhelming majority of what passes for the economics profession today is completely agreed that the free market must be controlled by a wise, all-loving government. This is no news. What is news, however, is the publication of a scholarly book by an eminent economist which completely demolishes this view, and not only demolishes it, but probes right to the heart of the case against the free market, lays it plain and bare for all to see, and contrasts it with a much more realistic model, a model which serves as a valiant defense of the free market system.

The heart of the case against the free market that Prof. Kirzner explores is the perfect competition-equilibrium model. According to this economic orthodoxy, the main task of microeconomics is to describe the prices, quantities of goods, production methods, market shares, and the like, that are consistent with equilibrium—where equilibrium is understood as the situation of the economic system at rest. When equilibrium is disturbed by various changes, the market will arrive at a new equilibrium, where supply and demand will again come to equality at the new equilibrium price. But the important thing for orthodox economics is not so much the path an economy takes from one equilibrium to another, but the final result, the next equilibrium state.

"Perfect competition" is defined by the orthodox economists as a situation where there are many, many small firms, each too small to affect the price of the commodity, where there is no variety in the quality of products, and where all economic actors have "perfect knowledge" of the economy but are limited to applying scarce resources to given ends. The orthodox economists' case against the free market is then made by comparing a real-life free-market economy with this perfectly competitive-equilibrium model, whereupon the free market comes out second best.

But there is one slight problem with this critique of the market: it has no relationship to reality whatsoever! The assumption of perfect knowledge on the part of market participants is especially dangerous and unrealistic, for in reality, the state of equilibrium is at best approached, but never actually attained. Long before the market economy can move to an equilibrium point, the underlying factors that determine an equilibrium have undergone changes, in many cases, radical changes.

So Kirzner criticizes this unrealistic model with a realistic world-view—that of Austrian economics. In this view, based on the work of Mises and Hayek, equilibrium itself is virtually ignored; its only usefulness is to help us grasp the nature of market processes themselves, the movement or changes in prices, quantities, qualities, costs, profits and the like as they approach their respective changing equilibrium points, which thus serve only to direct the movement of the economy. Kirzner then shows that all supposed inefficiencies of the free market are in reality due to the perverted orthodox economic model.

In Chapter 1, Kirzner deals with entrepreneurship and competition, contrasting the Austrian and orthodox models. He shows that in the orthodox model, there is no room for rivalry—all firms in an industry perform identical tasks in robot-like fashion. In contrast, the Misesian entrepreneur, working without omniscience, must struggle to put before consumers opportunities which will benefit them. The Misesian entrepreneur is locked in a competitive struggle with all other entrepreneurs, actual and potential, to better serve the consumer.

Chapter 2 is used to develop further the crucially important concept of entrepreneurship, and Schumpeter's concept is criticized as being restricted to the explosively obvious and huge changes in the economy due to innovations, ignoring the daily entrepreneurial functions which

coordinate economic activities.

In Chapter 3, Kirzner moves on to consider "monopolistic competition" models. In the 1930's, the utter unreality of analyzing the economy in terms of either perfect competition or pure monopoly became apparent even to the orthodox economists. But instead of rejecting this model as unrealistic, orthodox economists conjured up two other equilibrium states in a futile attempt to make their model more realistic: monopolistic competition and oligopoly. But this led to still further errors. For example, orthodox economists consider product differentiation to be an indication of monopoly because similarity of product is supposed to be a characteristic of "perfect competition." Thus any deviance from this must, by definition, be an indication of monopoly. But Kirzner answers that product differentiation is really an indication that the market is in a state of disequilibrium, and not of monopoly at all. The brilliant point he makes here is that no one, not even a raving orthodox economist, would describe price differentiation as monopolistic; yet, the orthodox economists are led by their own definitions to consider product quality differentiation as monopolistic because of their blindness to market disequilibrium.

Likewise, in Chapter 4, Kirzner takes issue with the conclusion that economic duplication is "wasteful." It is wasteful, but only from the perspective of the omniscient perfect competitor operating in the never-never land of perfectly competitive equilibrium. From the perspective of real-life non-omniscient competitive entrepreneurs, it represents a necessary and realistic groping toward knowledge. Kirzner also provides a brilliant Austrian defense of free-market advertising, demolishing in the process the recently fashionable defense of advertising based on the "economics of information."

Chapter 5 shows that monopoly itself can be interpreted as consistent with competition (in the sense of market processes), but from the long-run vantage point which includes the original entrepreneurial decision to seek to buy up all of a resource.

Israel Kirzner concludes his brilliant work with a masterful critique of orthodox welfare economics. Substituting the criterion of "how well does the non-omniscient market coordinate information" for the orthodox criterion of comparing the free market with economic nirvana, and for a social-welfare criterion hopelessly enmeshed in unscientific interpersonal comparisons of utility, Kirzner shows the unparalleled role of entrepreneurial profits in coordinating a non-omniscient economy.

There are two minor points which mar this otherwise perfect book: Prof. Kirzner is less than fully convincing in his view that pure entrepreneurship prevails in the complete absence of any capital. I cannot help but wonder how the "pure entrepreneur" ever gets started in his initial purchase without funds. Then there is the contention that (resource) monopoly is harmful in that the monopolist is led to "underproduce." I do not see any criteria by which this "underproduction" can be determined or evaluated.

It is impossible, in this short space, to fully indicate the importance of this book. It should be required reading in all graduate price theory courses. But since it avoids geometry and mathematics, and since Kirzner has built on the model of his beloved entrepreneurs in what can only be described as his bulldoggish insistence that we take in his message, it is heartily recommended for undergraduates as well. Finally, this book is highly recommended to all those who hold the mistaken belief that economics is intrinsically dull. Buy this book, and I personally guarantee that it will have you sitting on the edge of your seat in rapt attention all the way through, if you have any love for economics at all. REVIEWED BY WALTER BLOCK / *Economics* (246 pages, indexed) / BFL Price \$7.95

THE DISASTER LOBBY

By Melvin Grayson and Thomas Shepard, Jr.

"In the years to come," write the authors of this work, "historians may well ponder the mood and events of the 1960's and 1970's and wonder why. Why did so many people of the United States listen so attentively, indeed respectfully, to the voice of *The Disaster Lobby*? Why did they endorse new plans, new laws and new movements that were soon to cost them so dearly in terms of lost money and lost health and lost comfort? Why did they fail to recognize illogic and unreason for what they were?"

The answer the authors advance is that the chieftains of the environmental-consumer coalition came forth peddling their intellectual snake oil dressed in neat business suits instead of the weird, way-out wardrobe worn by those fanatics we have all seen on street corners warning of the world's imminent doom. The authors point out that at no other time—"not during the aberrant decades following the Civil War and World War I, have so many Americans succumbed so thoroughly to the influence of il-

logic and unreason and sophistic nonsense as they did in the 1960's and 1970's."

The documented nature and scope of this "unreason and sophistic nonsense" is the real power and importance of this work. It is the first real attempt, in book form, to offer reasoned, factual rebuttal to a wide range of claims about issues that affect the life, health and economic well-being of millions of Americans. As factual intellectual ammunition, this work is first-rate, tearing apart issues like DDT, air pollution, consumerism and population growth and riddling them with light.

More important, *The Disaster Lobby* demonstrates what those knowledgeable about the leaders of the consumer-ecology movement have either known or long suspected. "While the advocates of drastic change," the authors write, "professed a desire for equality among

(Continued on page 10)

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they were a negation of their own credo. They did not, in fact, believe in equality. They believed in an intellectual elite. They regarded themselves as superior in intelligence to the masses of Americans, and by virtue of that superiority, they demanded the right to dictate to their fellow citizens the ground rules for living. . . . The ecology crusade was predicated on the right of an intellectual minority to deny to the majority comforts and health benefits of science and technology. Consumerism, as personified by Ralph Nader, was nothing more than the usurpation by a select corps of 'experts' of the consumer's right to determine what is made and sold and bought and used in the United States." This elitist movement sought to engineer for itself political power without popular sanction by the electorate.

In fact, the rhetoric of the movement, bent on a self-appointed messianic mission to save humanity even if it killed the liberty and life of the unsuspecting majority, is an update of the Marxist critique of a free industrial system. In the context of the 1960's, the environmental-consumer movement operated from a Marxism acquired by intellectual osmosis, one which prophesied, not unlike Marx, that an industrial system progressively impoverishes and exploits the masses. In our own time, impoverishment is related to the environment and the so-called "quality of life." The solution, as with Marxism, is the all-powerful state, which in the case of the environmental problem had a large hand in creating the problem in the first place.

No matter what section of this work one reads, the authors demonstrate that the propositions so passionately stated by the Disaster Lobby are in direct contrast with the known facts, facts that honest men and women could present in balanced debate and seek to arrive at some determination of what they meant. But, as the authors point out in their chapter on the mass media, called "The Closed Fraternity," the liberal press as an arm of the Lobby made it impossible for the concerned citizen to receive a balanced appraisal from differing points of view of whether the projections of disaster were true or false.

But in their conclusion, the authors make the claim that "the pendulum is swinging back. Like other periods of aberration that preceded it, the age of the Disaster Lobby has run out of steam. Logic and reason, long absent, are returning to their throne."

This book should be required reading for all American consumers so that they can learn how they have been the victims of one of the most sophisticated political rackets in the history of the Republic. But this book should especially be read by every businessman, for he has been the real target of the Lobby. Perhaps then on his own he will realize that the rise and success of the Disaster Lobby was due in no small measure to his silence rather than to the loud, lunatic rhetoric of the Ralph Naders. REVIEWED BY JEFFREY ST. JOHN / *Ecology* (286 pages, indexed) / **BFL Price \$7.95**

RACHMANINOFF, PIANO CONCERTO NO. 1 (With Strauss, Burleske)

Byron Janis, Pianist/Chicago Symphony Orchestra/Fritz Reiner, Conductor

RACHMANINOFF, PIANO CONCERTO NO. 4 (With Ravel, Piano Concerto In G Minor)

Arturo Benedetti Michelangeli, Pianist/Philharmonia Orchestra/Ettore Gracis, Conductor

Rachmaninoff's two most neglected piano concertos, his First and Fourth, are brilliantly virtuosic works in the Romantic tradition, on the same high level with the Second, the Third, and the Rhapsody on a Theme of Paganini.

The First Piano Concerto is Rachmaninoff's Opus 1, written when he was eighteen. It is a characteristically Russian work, yet with the twists which are always uniquely Rachmaninoff's own. There is all of the melodic inventiveness here, all of the energy and the melancholy, of his more mature works. In many respects, it is more energetic; there is a forward thrust in the piano concerto from the opening bars which does not let up throughout the work. At first the thrust is brilliantly dynamic: the music opens with a forceful brass fanfare, and the piano dashes in to perform the role that it always does with Rachmaninoff's music. Themes tumble after one another, and the playful interplay between piano and orchestra keeps the music alive until the end. There is more of a lightness here than in any work except possibly the *Rhapsody* and Rachmaninoff's youthfulness is evident throughout the music.

In the recording recommended here, the concerto is played by the young American pianist, Byron Janis, a pupil of Vladimir Horowitz, and already almost a legend, as Joachim Kaiser notes in his book *Great Pianists of Our Time*. Claudia Cassidy wrote of Janis in the *Chicago Tribune*, "He has a sense of timing that means drama. He knows when the music is all nerves, when it glitters, when it turns sardonic and when, all this is released, it begins to sing." After he performed the First Concerto in Chicago, under the great conductor Fritz Reiner (who conducts on this recording), Cassidy wrote that it was "a quicksilver performance, all brilliance, sparkle and caprice." Janis' remarkable pianism is suited mainly to grand-scale Romantic pieces, such as the concertos of Rachmaninoff, which he is famous for playing relatively often. It is simply perfect for the First Piano Concerto. The music must not be taken too heavily or too fast; it must have room to "breathe." The pianist must have extremely nimble fingers—he must make the music dance—yet if he takes it at a breakneck speed, as many pianists are tempted to do, then the melodies and themes lose something special. Byron Janis plays it magnificently. He glides through the most flowing melodies, yet keeps all the control and tension necessary to keep the music sparkling the way it should. Janis' touch is all important in producing the effects that he does, for other pianists seem to linger on the keys just a moment too long, even when they play a passage faster than Janis. His performance of Strauss' *Burleske* is equally good.

Rachmaninoff's Fourth Piano Concerto was his last and, for a long time, it was the least popular. Compared with the fiery brilliance of the First, it seems almost subdued, certainly a strange work to follow the dramatic Third Concerto. Yet the Fourth Piano Concerto seems to me to be one of

the great achievements of music. At times it seems sad, wistful, melancholy; it has an abundance of melodic themes, even employing, at one point, a variation on "Three Blind Mice." It is stately and majestic, flowing from grandeur to a bittersweet sorrow, to light-hearted gaiety. It requires a particularly sensitive pianist to produce such effects.

Such a pianist is Arturo Benedetti Michelangeli, who has recorded the work (together with Ravel's Piano Concerto in G) with Ettore Gracis and the Philharmonia Orchestra. The recording is not simply another recording; it is an event. Kaiser has said of the elusive and mysterious Michelangeli that "the few interpretations that are known from him . . . represent pinnacles of piano playing in this century." He is not obviously dazzling, as is Vladimir Horowitz; he is subtle beyond words, and his interpretations almost always bring out aspects of the music he is playing which other pianists cannot see. An instance of this is in his interpretation of the Ravel Concerto, presented here, particularly the second movement. It is a stunning, slow movement, with a very simple melody: the piano begins alone and carries on the development quietly, not hesitating an instant when the orchestral accompaniment flows gently in. The pianist's sense of touch and timing must be perfect, or Ravel's effect, the mood he is capturing, will be lost; one wrong spacing between notes, and the work can be thrown off balance. Michelangeli's interpretation of this one movement is one of the greatest ever captured on a disc. His pianism, and the integration of piano and orchestra, concretize fully the meaning of conceptual control in music.

So it is, happily, with his recording of the Rachmaninoff Fourth Concerto as well. Other pianists play it in the style of Rachmaninoff's earlier works. Yet by the time he composed it, his style had changed subtly, making such interpretations miss the point. Michelangeli sees the work as a stunning and melodic piece of music in its own right, and it becomes a masterpiece under his fingers. He plays the opening chords majestically and solemnly. The rest of the performance is perfectly integrated, leaving nothing to be desired, musically speaking. The genius of Rachmaninoff and Michelangeli blend perfectly, resulting in a truly precious recording.

With performances such as these, Rachmaninoff's two neglected children may indeed find their way to the popularity that they so richly deserve. Both are documents of Rachmaninoff's music at its most glorious, perfectly realized in enchanted stereo readings by two of the greatest pianists alive. Listen to them, and you will grasp why Rachmaninoff's music will live forever. REVIEWED BY R. A. CHILDS, JR. / **Rachmaninoff: Piano Concerto No. 1 [with Strauss, Burleske] / BFL Price \$2.50 (List: \$2.95) / Rachmaninoff: Piano Concerto No. 4 [with Ravel, Piano Concerto in G Minor] / BFL Price: \$4.95 (List: \$5.95)**

THE WORKS OF ABRAHAM MASLOW: MOTIVATION AND PERSONALITY TOWARDS A PSYCHOLOGY OF BEING THE FARTHER REACHES OF HUMAN NATURE

The most dismal aspect of modern psychology lies in its caricatures of man: some theoreticians describe a set of walking genitals with a small lump of neural tissue on top; others talk about a killer ape who has learned to use tools; still others diagram an intricate but soulless biological android programmed by its environment. There are hundreds of other images, many even more grotesque, but all sharing in common only the most fleeting relevance to man. Many psychologists have captured an aspect of man. But none has yet captured the complex totality. Few have even tried. Abraham Maslow is one who has.

In his preface to *Toward A Psychology of Being*, Maslow announced his intention to construct "a comprehensive, systematic and empirically based general psychology and philosophy, which includes both the depths and heights of human nature." While Maslow's death in 1970 prevented him from fully realizing that ambition, he did come closer to it than any other contemporary theoretician. Skillfully avoiding the pitfalls of his predecessors, Maslow succeeded in constructing an image of man which ignored neither his animal needs nor his transcendental achievements.

Maslow forthrightly faced, and often resolved, the apparent contradictions in human nature. Maslow held that selfishness and altruism, autonomy and sociability, values and facts are only in conflict to the man who has not satisfied his basic physiological-safety-love-esteem needs. The dichotomies conceived by people acting out of deficiency he found absent in people (admittedly rare) who had actualized themselves. Maslow discovered that ignorant man, unfulfilled man, sick man did indeed often act as the behaviorists or Freudians described him. What these theoreticians forgot or chose to ignore was that neurotics and psychotics are not the totality of the human race. While Freud studied man at his worst, Maslow concentrated on man at his best. Maslow added the healthy half of psychology.

As a result of his studies, Maslow found that man does indeed have a fundamental psychological nature, but, contrary to most contemporary psychologists, Maslow found that nature to be neither evil nor malevolent, but rather positively good in its best aspects and simply morally neutral in its worst aspects. Evil, according to Maslow, is not a product of human nature per se, but it is rather the product of human nature perverted, frustrated, and denied. In *Motivation and Personality*, Maslow writes:

"We do have a nature, a structure, a shadowy bone structure of instinctoid tendencies and capacities, but it is a great and difficult achievement to know it in ourselves. To be natural and spontaneous, to know what one is, and what one really wants is a rare and high culmination that comes infrequently, and that usually takes long years of courage and hard work."

The task of psychology, then, is to bring out man's inner nature, to enable him to hear his quiet "impulse voice," and thereby to come to know himself. Maslow then echoes Rand's contention that "man is a being of self-made soul." What Maslow has done is to articulate exactly what that soul consists of and how it can be actualized.

To understand man and society as they are today—and how they can be changed tomorrow—one must first understand the nature of man. Psychology, as the scientific study of human nature, is properly the discipline from which such an understanding can come. The works of Abraham Maslow, heralding the arrival of a psychology of man qua man, are enthusiastically recommended. Below are three selected works:



Motivation and Personality is a systematic presentation of Maslow's theory of basic and higher human needs. The general theme is "What are the generic goals of human action? What are the requirements for the gratification of human nature?" Maslow differentiates between general classes of needs: deficiency needs and being needs. Deficiency needs are needs whose absence breeds illness, whose presence prevents illness and are among other things, often preferred by the deprived person over other satisfactions. The basic needs exist in a hierarchy, and later ones arise motivationally only after more fundamental ones are fulfilled; they are, in order: (1) physiological, (2) safety, (3) love or belongingness and (4) esteem. Being needs arise only after deficiency needs have been gratified; they include such things as beauty, truth and harmony—the philosophical values of man. In Maslow's theory, neurosis is primarily the product of the discounting or frustration of deficiency needs.

Maslow then moves on to deal with a host of related psychological questions, including: Is destructiveness inherent in man?—What is the emotional effect of need-frustration?—How is life different in fulfilled man and in unfulfilled man?—What is normality?—and—Is there such a thing as a natural value system for man?

In discussing the importance of an explicit value system, Maslow does an enviable job of demonstrating that certain values are in fact innate to man. Unfortunately he provides little in the way of a methodology for realizing them. It is in this respect that the Objectivist ethic is invaluable in conjunction with humanistic psychology.

As the best systematic statement of Maslow's fundamental theory, *Motivation and Personality* should be read first.



Toward A Psychology of Being is a work wherein Maslow describes the fundamental psychology of self-actualizers, men and women who have fulfilled their basic needs and moved on to higher ends.

Maslow begins with a discussion of the nature of psychological growth—what motivates it and what inhibits it. Presenting a simple schematic paradigm, he explains the conflicting tendencies to growth/progress and regression/safety which every person faces. Maslow then goes on to discuss the nature of creativity, differentiating between creativity defined in terms of products ("special talent creativeness") and creativity defined in terms of self-fulfillment ("self-actualizing creativeness"). Among the many other topics dealt with are: the intellectual and emotional nature of "peak experiences"—health as transcendence of environment—the need to know and the fear of knowing—the future of psychology.

I found Maslow's discussion of needing love (deficiency love) versus unneeding love (being love) particularly interesting. Maslow provides a cogent explanation for the fact that while, to some, love means blindness/jealousy/security, to others it means awareness/freedom/growth.

Toward A Psychology of Being concludes with a chapter entitled "Some Basic Propositions of a Growth and Self-Actualization in Psychology" in which Maslow lists 43 conclusions of his humanistic psychology and its relationship to Freudian psychology.



The Farther Reaches of Human Nature is Maslow's last, most philosophical and most far-reaching work. It was published in 1972, two years after his death. Eight major areas of psychological theory are discussed, including:

HEALTH AND PATHOLOGY—neurosis as a failure of personal growth—what does self-actualization mean in moment-to-moment terms?

VALUES—the fusion of facts and values—under what conditions people choose higher values—the implausibility of determinism.

SOCIETY—synergy: an inter-societal standard of value—the fallacy of perfectionism—eupsychia: a psychological utopia.

TRANSCENDENCE AND THE PSYCHOLOGY OF BEING—actualization of one's personal identity versus actualization of one's species identity.

METAMOTIVATION—the biological rooting of the life value—the transcendence of dichotomies—the unity of being values.

Of particular interest is Maslow's discussion of what self-actualization means in moment-to-moment terms—the kind of mental attitude, choices and behavior which enhance the realization of one's potential:

"... let us think of life as a process of choices, one after another. At each point there is a progression choice and a regression choice. To make the growth choice instead of the fear choice a dozen times a day is to move a dozen times a day toward self-actualization. Self-actualization is an ongoing process, it means making each of the many single choices about whether to lie or to be honest, whether to steal or not to steal at a particular point, and it means each of these choices is a growth choice. This is movement toward self-actualization."

The Farther Reaches of Human Nature is an integration and logical culmination of Maslow's theories. It possesses both all of his virtues of insight, depth and breadth, and all of his defects of frequent assertion without proof, occasional superficiality and oversimplification. Despite its faults, *The Farther Reaches of Human Nature* stands as a panoramic road sign to the future of psychology. REVIEWED BY JARRET B. WOLLSTEIN / *Psychology / Motivation and Personality* (369 pages, indexed) / BFL Price \$6.50 / *Towards a Psychology of Being* (240 pages) / BFL Price \$3.25 / *The Farther Reaches of Human Nature* (423 pages, indexed) / BFL Price \$2.95

